

THE BAPTIST RECORD.

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Hospital Notes.

No doubt the articles in the Record for the past few weeks have aroused some interest in this new work. Possibly some are saying, "I wonder how they are getting along, raising the funds!" We are glad to say that the progress is by no means discouraging. Wherever the matter has been presented it has received a sympathetic hearing and a hearty response.

For Instance—

Terry church on a prayer meeting night gave nearly seventy-five dollars. Flora, after raising over eight thousand dollars during 1910, and in the face of a five thousand indebtedness, gave one hundred dollars. Canton, one hundred and fifty dollars and more; Star, sixty dollars; County Line, a country church at a Saturday service gave twenty-three dollars, and Pine Bluff, another country church at a Saturday service, gave more than fifty dollars. A number of other churches have responded with like amounts. All this goes to show that all we need is

Time and Opportunity

to raise the necessary funds but the trouble is that both are scarce. Brother McMillin and I must soon fall back into our work as evangelists. Indeed, Brother McMillin is now engaged in a meeting at Clinton. If the pastors are willing to give us an opportunity to present the matter to their people and do what we can, we would be glad to hear from them. Don't wait until there is absolutely nothing else to do for if that time ever comes you will not be able to do for this cause. We can't go everywhere on Sunday, but if you will announce it we can present the matter some night during the week.

But Really Why

should it be necessary for an agent to visit you? Let the pastors do as brother D. J. Miley is doing. Inform themselves, and present the matter either at some public service or to some of the members personally, then put their mites with what they raise and send it in to Rev. T. J. Bailey, Treasurer of the Baptist Hospital Committee. Remember our plan. We take cash and also notes payable by October the 1st, 1911.

Let the Sunday School Superintendent present the matter to the children and give them an opportunity to take part in the work. The first contribution to the Mississippi Baptist Hospital was made by the Sunday School at Brandon.

Our Good Women

have been responding nobly to this worthy cause, and we believe they are going to continue to do so.

We shall be disappointed if a large num-

ber of our Women's Missionary Societies do not take a part in the initiative movement in Mississippi towards Hospital work in the name of Jesus. We need to raise about ten thousand dollars in this movement and we are going to raise it. If every one who can will help it shall be done easily and jubilantly. If you are the Lord's and this appeals to you, do not say I am in sympathy with the movement and then pass on. Read Jas. 2:15-16, and ponder it.

Pray for us in the work, and help us all you can.

Yours in the work,

Bryan Simmons.

Some Strictures.

My attention has just been called to a series of articles appearing in the Record on the subject, "What is Work for the Lord?" And written by a good woman at Long Beach. My attention has been directed to the two appearing in the paper of Jan. 12 as especially requiring a reviewing by some one who knew the facts therein abused. It was after this request from friends that I got my paper of the above date and carefully read them. There are some things suggested by the articles.

The first is that the editor of a religious paper reserves to himself the right to accept or reject matter for the columns of his paper, and he should at all times exercise this right without respect to subject or sex. The great denomination which gives support to a religious paper does so because of its constructive power, and if there is admitted into its columns matter of an incoercible nature, the purpose for which it is supported is removed and denominational patronage cannot further be claimed. It is this demand for a constructive organ and agency which gives the editor the right to accept or reject matter for the columns of his paper. Now, if this right had been exercised, the articles in question would have been returned to the author, not because they were dealing with the other side of a question—no religious denomination objects to a free discussion of all questions and a presentation of information. The articles in question present no light for the help of any one, but are abusive throughout. Hence, they should never have found a place in the columns of any religious paper.

The second thing suggested by a careful reading of the articles is that they were written upon what was told the good woman and not upon what she either saw or heard. It is certainly unfortunate for any one to make public what they hear or is told to them by their neighbors, and seldom do we find one given to such but is constantly humiliated by having to recall assertions, be-

cause upon investigation they were found to be wholly untrue. Now some one told the good woman who wrote these articles that the supposed facts therein emphasized actually took place as mentioned, but they did not. No minister got up in the Associational meeting and said anything resembling what was claimed in the articles, for I was present in the meetings. The facts are, there was not a minister present, but receives his salary regularly from his church or churches. Again, no minister went into a home and told a member of his church that any member would be stricken from the roll for non-attendance or failure to support the church. The church is the only body on earth that refuses to make the distinction here, and further, this is not the prerogative of the minister. The church disposes of such matters. It seems to me that a thought would have disclosed to the writer that these supposed conditions were contradicted by actual known facts.

Now, as regards the abuse of the minister and his family, and the church for sending collectors for funds, etc., this is evidently due to a deep-seated prejudice against such things, and the person thus afflicted is to be pitied. How she could commend the politician and the society woman for putting sense into their methods of work, and in the next breath rail upon the church for employing like methods, I cannot understand. When will the people of God stop putting sense into their own business and nonsense into their Lord's? Many of us rejoice when we know the church is not afflicted with many who thus oppose the progress of the work.

D. W. Bosdell.

Study of First Baptist church, Biloxi, Mississippi.

Jackson and the Hospital.

It was my privilege and pleasure to be with the First Baptist church of Jackson on last Sunday in the interest of the hospital. Dr. Borum and his great church received me kindly and generously. The congregation was large and the response to the appeal was noble. The amount given by the Jackson Baptists not only shows their interest in this phase of our work, but it assures success elsewhere.

I am sure that when our people have had time to think over the matter, and when it has been presented to them in an adequate way, they will rise up and do a work worthy of themselves and this good cause.

The Baptists of Jackson have done nobly; now let others go and do likewise.

Fraternally,

J. N. McMillin.

Jan. 30, 1911.

News in the Circle

MARTIN BALL.

The church at Okolona has called Rev. N. R. Stone, of Mount Olive. His decision is not as yet announced.

Rev. C. E. Young, of Cameron, Texas, has been elected State Evangelist by the State Board of Missions. He has accepted and will begin work on March the 1st.

The papers state that Dr. W. C. Golden, who served as State Secretary of Missions of Tennessee for eight years has been elected Evangelist of the Home Board. Dr. Golden is a gifted preacher.

Dr. J. D. Dyer, after a successful pastorate of eight years with the Main Street church, Bowling Green, Ky., goes to the First church, Macon, S. C. He has accomplished much good at Bowling Green.

Pastor H. B. Rockett, of Holcomb, writes that he has two Sundays that he could give to nearly any churches that wanted preaching. Write him at once, for he will be glad to correspond with any one.

The Central Square church of Macon, Ga., has called Dr. B. B. Bailey, of Shelbyville, Ky. He has not announced his decision. Dr. Bailey is one of Kentucky's strongest preachers.

The State Secretaries of our Mission Boards will hold their annual meeting at Tampa, Florida, the first week in February. This is an important convention for counsel and mutual help.

North Mississippi Baptist Sunday School and B. Y. P. U. Convention will meet at West Point on April 18th. A splendid program has been arranged, which insures a good time. Let everybody plan to attend.

The North Mississippi Bible Institute closes a very successful session at Tupelo last Wednesday night. The attendance of the previous year was fairly good and the interest splendid. The next Institute will be held at Iuka.

Pastor C. M. Morris, after a successful pastorate of seven and one-half years at Moss Point, has resigned to accept the work at Cuba, Alabama. He came from Cuba to Moss Point and now returns. We are sorry to see him leave his native state.

Rev. J. Stewart has resigned the South Side church, Nashville, Tenn., to accept the position of manager of the Tennessee Baptist Orphanage. Brother Stewart is an excellent teacher and pastor and will succeed in his new position.

Rev. J. P. Culpepper, First Church, of Newton, has issued a circular letter to the membership of his church in which he states that more than one hundred members were added during the year. In a little over two years a splendid house of worship has been

built, and all the objects fostered by the denomination had been helped.

Sunday School Secretary passed through Winona last Friday en route to Coldwater to hold an institute. He will go from Coldwater to Hernando, and thence to Senatobia for institutes. He stated that he had delivered thirty-three diplomas this month. He is a hard worker.

Pastor J. R. Nutt has been cordially received by the membership of the First church at Gilmer, Texas. They gave him a good pounding, and have greeted him with good congregations. The \$25,000 house of worship will be ready in a few weeks. Thank you, Brother Nutt, for kind words.

Rev. G. P. Bostick, who has been for some years working as a missionary in China under the auspices of the gospel mission plan, has discarded the loose way of doing things and has come back to the missionary Baptist, joining the Lockland church, of Nashville, Tenn.

Dr. I. N. Penick, editor of the Baptist Builder, is having a hard time to get a debate with some of the Gospel Mission brethren. They disagree among themselves and none of them can formulate a proposition that all will endorse in a debate. Dr. Penick is a past master at the debating business.

The Mississippi Baptist gives a very pleasing account of the financial standing of Clark Memorial College. After making an itemized statement of assets and liabilities it is said the excess of assets over liabilities is \$32,019.02. There are collectable notes and subscriptions amounting to thirteen thousand dollars to be added to this.

Dr. J. T. Christian, Second church, of Little Rock, Arkansas, delivered a splendid sermon on last Sunday morning to his congregation on the modern theory of union. He unfolded the sectarian strife in the word and the bitter prejudices that exist, and the waste of precious time and energy in perverting the plainest portions of God's Word.

We have known for some time that Editor E. J. A. McKinney was one of our very strongest men. In the last issue of the Arkansas Baptist he gives a knock-out blow to one of the prominent leaders of the Gospel mission cult. Everybody who has any misgivings on mission questions should read that. It would be splendid reading for the Southern Editor of the Baptist Flag. See!

Rev. J. V. Dawes, of China, leaves the gospel missioners. Among the reasons given is that C. R. Powell, the treasurer, assured him that he would send him eleven hundred dollars, the deficit due on salary for the last five years, but had never fulfilled his promise. He said he would gladly endure to the end if he could see in this movement that which most glorified God. "Whoop 'em up," Brother Gilbert!

The Prime Need of Mississippi Baptists.

(Senior speech of Rev. J. C. Parker, delivered in the Chapel of Mississippi College on January 28th, 1911. Published by request of friends.)

One of the greatest needs of our State and the prime need of the Baptists of Mississippi is a college for our girls. No other age has equalled ours in the demand for educated people. The time has come when the best work of anyone depends on a thorough preparation. This fact is recognized by the people of Mississippi, as in no other state in this section of the country. Though we have no compulsory school law, yet, according to the report of the commissioner of education for 1909, we have a larger per cent of our population enrolled in school than any other state of the South or the Union, except two, Idaho and Washington. But, are we, as Baptists, doing our part in education? We own and control Mississippi College, which is doing a great work. There are but few churches in this section which have not been stimulated by the red blood of Mississippi college boys, and the sun never sets on her graduates; but what have we done as a denomination for our daughters? Do they need an education? It is a well-known fact that it is hard for a man to rise above his wife. In these educated men that we are turning out need educated wives? The character of the generation of tomorrow will depend on the mothers of today. The fathers give to the attention of their children an average of less than thirty minutes a day, while the mother gives more than fourteen hours. Do these mothers need a college training to prepare them for this responsibility? It would cast reflection upon this student body for me to continue to argue the necessity of educating our girls. I believe that their education is more important than that of the boys. A man can do manual labor and earn a living. What can a lady do without an education? Yet today, we as a denomination are doing more for the girls in China, where we have eleven female schools, than we are doing for our own daughters and sisters in Mississippi.

No institution of learning can succeed if established in advance of the demand for it; therefore, we should examine the conditions in our state, and see if there is a demand for a Baptist Female College. First, have we the girls who need it? Fifty-six per cent of the Christians in Mississippi are Baptists, twelve per cent, more than all of the other denominations combined. Yet we are allowing the other denominations to school the girls who are educated in a denominational college. The Methodists have under the control of their conference in Mississippi three female colleges and two co-educational schools, besides East Mississippi Normal College, with an enrollment of over five hundred girls, which is owned by a Methodist. The Presbyterians have four owned by the denomination and one by private individuals. The Episcopalians have one; the Christian church, one co-educational; the Catholic about ten; the Baptists none. It is

A Careful Study of the Lord's Supper.

E. L. Wesson.
No. 2.

The last point made in the last article was that, as Baptists are the only people who hold that the Lord's Supper is simply and strictly a church ordinance, it becomes our duty to establish our position by the word of God or give up the contention.

Until that point is clearly settled, all other preaching about the Supper, from the Baptist standpoint, will fail to convince.

Now, to establish this fact, we need only to examine closely the Scriptures. There are three accounts of the institution of the Supper in the Gospels, and a reference to the institution in I Corinthians II. A careful reading of Mt. 26:17-30; Mk 14:12-26; Lk. 22:7-20 will show distinctly several facts—facts which must not be overlooked in a careful study of this question about which there is so much division.

1. It will be seen, that so far as the records show, our Lord never even intimated beforehand that He intended to institute or observe anything but the Passover; therefore, no chance for fasting or other preparation for celebrating the Supper, as some do today.

2. It will be seen that the Passover was observed and the Supper instituted in the guest chamber of a home, and that this chamber had been previously prepared for them by the owner, and that notwithstanding that fact, the kind householder was neither asked in to partake of the Passover nor of the Supper.

3. It will be seen, by a positive statement, that he sat down and the twelve apostles with Him; which statement excludes all others.

4. It will be seen that he told them, when administering the elements for the Supper, "This do in remembrance of me."

These four facts show that in the very institution of the Supper it was not thrown open to all disciples or friends, but was limited to those who were the special attendants of Christ—those whom he chose to be with him that He might send them out to preach, etc., Mk. 3:14.

Knowing as we do that Christ never did any thing by accident, but all things purposely, these facts are significant. The following statement is self-evident: The institution of a rite requires that the manner of its future celebration be set forth by the facts connected with its first celebration, or else that full directions be given for its observance. In this instance, Christ limited us to the facts connected with the institution and celebration of the new rite, for He gave no explanation whatever.

We must, therefore, accept the facts recorded as the expression of the will of our Lord concerning the observance of the Supper or else, so far as He was concerned, fall back on our own suppositions and speculations, which leaves each one to his own impulses with no authority whatever but the silly expression "I think," or "I believe," so and so. Baptists believe that behind

every requirement of their Lord will be found either His example or His instructions how to do, and that His example is a finality when no instructions are given. Therefore, they believe that the fact that Christ limited the celebration of the Supper in its institution, absolutely requires that it be limited in its future celebration, unless later Scriptures remove the limitations.

Had it been the will of Christ that the observance of the Supper be thrown open to all disciples, He certainly could, and surely would, have so arranged as to have left us an example to that effect. As He did not, but limited its first observance to such a small number, we must follow His example, if we go by the Gospel records.

But, fortunately, we are not left to simply the facts connected with the institution of the rite in the settlement of this question. The history of, and the apostolic instructions to the churches, in the Acts and the Epistles, follow strictly the pattern given in the institution of the ordinance. In Acts 2:41-42 we have the first mention of the Supper after its first institution, and there it is written, "They that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." No invitation to anybody, and both "baptized" and "added" are put before the breaking of bread. Now this is a historic statement and, consequently, covers not only the time of Pentecost, but the years that followed, and all can see that the celebration of the rite was limited after the pattern of Christ in its institution. Baptists join these two records together and see in the Acts of the Apostles a confirmation of our belief that our Lord intended that the memorial of His death should be kept as a church ordinance.

Turning from this to 1 Cor. 5:7-13, we find the church ordinance doctrine so clearly set forth that we cannot question it. Paul, writing to the church at Corinth, charged them to purge out the old leaven, and not to eat with certain characters, and to put away that wicked person from among themselves and tells them that they had no jurisdiction over those who were without, but that they did have over those within, etc. Read the entire passage.

Now, had the modern idea that "it is the Lord's Table," therefore, each one has a right to partake of the Supper on his own responsibility, been true, then Paul never would have given the church at Corinth such instructions as he did. If it is not the duty of the church celebrating the rite to keep it according to the pattern of our Lord, but each individual is to observe it on his own responsibility, such instructions are foolishness, or worse. But the Holy Spirit indites nothing except that which accords with the will of Christ and of God, therefore, we must believe that the celebration of the Supper was under the jurisdiction of the churches and that the churches were held responsible to God for its Scriptural preservation

and celebration. This fact is further established by the instructions of Paul to the Corinthians in 1 Cor. 11:17-34. He rebukes them for their divisions and tells them plainly that they came together for the worse instead of the better; and, according to the revised version, tells them in verse 20, "When ye come together in one place it is not possible to eat the Lord's Supper, for one was hungry and another drunken," etc. Now, if the observance of the Supper were a matter of individual responsibility, and not of church responsibility, such instruction would have been worse than folly. The point here is that not even a church could celebrate the rite if unscriptural conditions existed within it. He wrote to correct the church in its practice, and not to an unorganized mass.

All of this is in direct line with the example of Christ in instituting the ordinance, and all shows that the rite was given as a church ordinance instead of a general Christian celebration, without church control. All of which limits the celebration of the rite and constitutes "close communion." But that leads to the next point.

We Sorrow not as Others Which Have no Hope.

These words come to me just after having read a letter from the grand-daughter of an aged pilgrim, Sister J. H. Lansdell, whose life work done, the Father called to himself in the many mansioned house on Thursday of last week. I shall miss the letters that came from her hand in grateful acknowledgement of the help that was sent her from the Ministers' Relief Fund. They were always a benediction to me and I shall always cherish the memory of the dear old saint whose kind words in appreciation of the help, were always direct from the heart, and so went to the heart. The grand-daughter writes that death was a sweet relief to her, and in the midst of our grief and loneliness we rejoice that she is in a fairer and better world than this, with the Savior whom she served so faithfully and with her companion of fifty-two years. "I thank you now for the kindness in sending her the check each month. The money was indeed a great help to her and to us in caring for her wants and her needs. We appreciate it more than words can express and it verified to me the fact that God always cares for his children." Is there any sweeter charity than that which manifests itself in thus caring for those who once bore the heat and burden of the day, and in declining life are left with us a little while this side of the shores of deliverance? I know that you who have thus enabled me to relieve these needs as also those of others who without this help for these years would have had the bitter dregs of want pressed to their lips, and you will feel happy that you have had some part in this good work. As one by one they slip away from our care, how sweet to think of the welcome on the other shore, and the greetings with the loved ones there and lo! their heads are bowed to receive the crown which the Lord, the righteous Judge, shall press upon their brows. A. V. Rowe.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

(Lesson prepared by Margaret McKee Lackey.)

Lesson 16. Feb. 5.

1 Kings 17:1-16.

The Prophet appears in Israel.

Golden Text—They that seek the Lord shall not want any good thing. Ps. 34:10. We come back to the northern kingdom and will spend the next ten weeks studying the separation of the Kingdom. Things have gone from bad to worse, till now the worship of Baal seems supreme. Suddenly with an introduction the prophet Elijah appears. Nothing is known of his parentage, his home. His name means "Jehovah is my God." Tishbah, or Thisbe, on Gilead, from which he takes his title of the Tishbite, is a wooded country, east of the Jordan, is wild and rugged. He was a hardy, sturdy, uncompromising mountaineer, a lover of solitude, a student of nature and a firm believer in the God of his fathers. He would rush suddenly before the King, and deliver his warnings with all the intensity of his rugged nature, then as suddenly disappear, leaving behind him surprises and haters, but also a wholesome fear.

Who was King at this time of the Northern Kingdom? (Ahab.)

Of the Southern Kingdom? (See last Sunday's lesson.)

What kind of an appearing man was Elijah?

What do we know about him before this lesson?

What is the meaning of "Tishbite"? ("Sojourner", "Inhabitant".)

Why is he considered the first of the great prophets?

To which Kingdom did he confine his prophesy?

Verses 1-7—Where was Gilead? (A mass of high mountains, east of the Jordan. Home of Ephraim and Elijah. Famed for rich pastures. See Micah 7:14. Also known for its rich balsam. "Balm of Gilead", Jer. 8:22; 46:11.)

What was the religious condition at this time? (See above.)

Tell the story of the lesson.

Was this drouth a very strange occurrence? (No; the country was subject to violent changes, to drouths and to hot winds as well as great storms.)

Was Elijah a good student of Nature's lessons in Palestine, or did God reveal to him the knowledge of the coming drouth?

Was the length of this drouth unusual?

How might have Ahab provided for it?

What sort of a king was Ahab? (Chiefly interested in his own pleasure, not caring particularly about the comfort of his people if it himself had what he wanted.)

How did the prophet know what was go-

ing to happen? ("A rugged country bred prophet who could read nature like a book.")

Why did he warn Ahab?

What was the result so far as Elijah was concerned?

How did God provide for him?

Where was the brook Cherith? ("One of the tremendous gorges leading down into the Jordan Valley. Whether from the west or from the east is in dispute.")

Was this feeding by the ravens entirely miraculous? (This writer takes a great deal of pleasure in believing so.)

Verses 8-16. Tell the story of the widow of Zarephath.

To what condition had the drouth now brought the land and the people?

What made this woman sure that she and her son would have to die soon?

Where was Zarephath? (Near the Mediterranean, about eight miles south of Sidon.)

What kind of a woman was this widow? What kind of woman was Jezebel, who came from this same country?

SEEK FURTHER ANSWERS.

Does Providence call us in this day to solitude and retirement at times?

Do we accept his provision as patiently as Elijah did?

How many meals did God send Elijah at one time?

Do you get any lesson from this?

Does God ever train his big men in easy places?

Why then do you and I always look out for an "easy place?"

What do you think of Elijah's plan of hitting, then running?

Do you know any other men who have accomplished much by being hidden from the world? (David. John Bunyan.)

Did the widow have to gather sticks for every baking?

Was this widow a Jew or a heathen?

Do you suppose she sat around and worried about where the next meal was coming from?

Did you ever see a Christian worry about things like this?

A Pleasant and Profitable Journey.

On the sixth of the present month, the writer started on a journey which has proved to be a very pleasant and a profitable one to him. Arriving at Vicksburg, I was soon in the house of my son-in-law, Pastor S. P. Morris, of Calvary Church, with whom and my daughter, I spent nearly a week. A part of the time was given to looking over those hills which I had climbed during those stormy times when the bomb shells from Farragut's Fleet made us feel restless. I believe I located the tall mound upon which I assisted in mounting "whistling Dick," the celebrated cannon which was a terror to

the Yankee gunboats in the river below. I had the pleasure of preaching to Pastor Morris' people and of associating with them, and was delighted to find in them the spirit of fidelity to Christ and His cause in that city. They are indeed a noble band of saints and this noble work of love will not go unrewarded. Pastor Morris established a mission station in South Vicksburg recently which has a promising future.

After leaving Vicksburg I dropped into Clinton and spent several hours with Dr. Lowrey and family. It was the first and the only time I had ever been in Clinton since I passed through it forty-seven years ago, when General Grant was so unreasonable as to demand that I surrender myself into his hands. The idea of my doing such a thing, when he that fights and runs away will live to fight another day, which came true in my case. Brother Lowrey was very kind to me, and showed me the buildings of our great institution, and Hillman Female College, and the public school. I was pleased with everything I saw. I met a number of dear friends and had the pleasure of dining with President Lowrey and family in company with Brother W. F. Ratliff in college dining hall with the students. I regretted that my time was so limited that I failed to see my beloved comrades H. F. Sproles and P. I. Lipsey and others, whose names are written, I doubt not, in the "Book of Life."

Leaving Clinton I made my way to Yazoo City, to comply with a promise I had made a dear friend and comrade of the Civil War, Col. E. Schaefer who met me at the train and took me to his elegant home where he and his kind-hearted daughters, Misses Adaline and Bertha, made my stay so pleasant. Col. Schaefer, like myself, was bereft of his dear wife several years ago. It was during those terrible war-times that Comrade Schaefer endeared himself to me by saving my life. Had it not been for him I would not be writing these lines, but my body would be reposing in the soil of Kentucky. He is a Jew, and I am reminded of my great indebtedness to the Jews, for it was a Jew who was the dearest friend I have ever had, to wit: Jesus of Nazareth, the Son of God who loved me so dearly that he died for me and saved my immortal soul; blessed be His name. It was a Jew, Emile Schaefer, who saved my life. Of course I love him and want to see him ere we cross the river. He and his precious Jewish daughters went to church and heard me preach the glorious gospel of the blessed Christ. Several of my war comrades who reside in the county, among whom were R. N. Pearce, with his son, and J. R. Shurley, having heard of my visit to Comrade Schaefer, came to see me, and our meeting was a joyful one. These three who are Baptists and Comrade Schaefer and myself all stood together while I led in prayer to God for us all. I spent a night with Pastor T. L. Holcomb and became acquainted with his wife. I was so much pleased with this charming young woman who will I doubt not, be to her preacher husband, a help-meet, indeed.

It was a real pleasure for me to preach to Pastor Holcomb's congregation. I was very favorably impressed with his people. They are working happily together and God is with them to give success to their work of love for Him.

I took the train for Jackson and was delighted to find on the train the saintly mother in Israel, Mrs. W. T. Ratliff, of Raymond, whose piety and sanctified intelligence charmed me. And ere I had reached Jackson, I was hailed by my beloved brother, Rev. Frank Gunn, who took me in charge, and dined me in Jackson and gave me directions to the office of the Baptist Record, and reaching there, I found that our faithful Editor Bailey was at dinner, and I turned away disappointed.

Leaving Jackson, I stopped off at Collins and spent a night with a beloved brother, A. V. Easterling. After shaking hands with Pastor J. T. Dale, at depot and a few words of love with him, I boarded the train for Hattiesburg and upon arriving there, I hastened to the First Baptist Church where a Ministers' Institute was being conducted by Doctors R. A. Venable, of Meridian, and J. T. Christian, of Little Rock, Ark. Here I found some forty or more Baptist preachers who, like myself, were anxious to learn some more about the Holy Scriptures. Pastor Trotter having laid hold of me and having taken me to his home which is one of the happiest below the skies I joined the company at the feet of those two mighty men of God, aforesaid, and while we were being taught, the sad news reached us of the death of the devoted wife of our great and good brother, J. B. Gambrell, of Dallas, Texas, which brought profound sorrow to our hearts. Prayers were offered for our grief-stricken brother and children. O, Lord, our God, we trust in thee; comfort and strengthen our sorrowing brother and family, we pray thee, and bring us finally into that land of an unclouded day, where partings are unknown, and all tears are wiped away, for Jesus' sake, Amen.

Handsboro, Miss.

O. D. Bower.

Evangelism.

(Paper read before the North Mississippi Bible Institute by Rev. W. J. Epting, and requested published in the Baptist Record.)

Evangelism is the promulgation of the gospel. To evangelize is to instruct in the gospel, and especially relates to the winning of the lost to Christ. Evangelistic zeal means that some soul has a truth a gospel, which he says he must go and tell everybody all over the world. The truth burns him until he tells it; the gospel that fills his soul is the gospel for every creature, and he must talk about it, propagate it, publish it, and circulate it; he breathes it on every wind, and sends it to every sea to be carried to every golden shore. Paul confessed his obligation to everybody when he said, "I am a debtor to the Jew, to the Gentile, to the Greek, to the Barbarian, to the bond and to the free." Paul knew a truth, and he

felt that he owed that truth to the world. Joseph Parker has beautifully said "Evangelism is the cross of Christ in eloquent action."

Great zeal is but the religious aspect of a great passion, and great gifts mean great dangers, therefore, in undertaking to evangelize, we should guard ourselves lest we persuade someone to confess that which they do not possess. But in Romans, 12:11, Paul urges that we be "fervent in spirit," the meaning of fervent is hot, more than hot, boiling, yea, more than boiling, boiling over. It is rising up in fiery bubbles and like foam and overflowing by reason of its ardent energy. Such piety would not be tolerated today; it would be called fanaticism, insobriety, it would be regarded as greatly removed from religious propriety. We are specially anxious that everything be very quiet, very nice, very proper; and in accordance with good manners, but it would be impossible to give a Scriptural quotation that would bind us to such cold and informal service. Paul would have us "fervent in spirit," boiling in spirit, running over in spirit, reaching the highest temperature in spiritual zeal.

In our work as Christians we need less argument and more love, no progress is made in winning men to the truth by sneering at their errors. The church has been too prone to consider that all of her progress depended upon scholarship, her geniuses, her eloquence; she has been disposed to number her people, and add up her resources, and take encouragement simply from the schedules which she has been able to set before her own imagination, as representing her available strength, the church seems to have forgotten sometimes to put God as her refuge. We cannot abuse men into the kingdom of Heaven; neither should we look to organizers, machine-makers, manufacturers, who are always getting up something and are absolutely leaving no room for the ministry of God, the Holy Ghost. All such evangelism is deficient, and misleading, for man "must be born again," not merely restored, reformed, redressed, but born again, starting life as a babe, with a babe's heart, and a babe's trustfulness. Solomon said, "he that winneth souls is wise, the real interpretation is that if a man is wise he will by the very necessity of his wisdom draw souls to him, excite their attention, compel their confidence, and constrain their honor. Wisdom always wins. We have only to be wise in order to win souls, the fool wins nobody. The wise man does not drive souls; he wins them. We may attempt to drive them, and therein show our folly—it is the nature of the soul, that it may be charmed, lured by angle-like beauty, by heavenly eloquence, by mighty persuasion of reason. The soul that is driven offers no true worship. The body can be driven to church but not the soul. Christianity is a direct appeal to the soul. It wants to get the mind, it wants to find its way to the heart, and to sit down upon the throne of love, and the church needs to fully realize that we do not conquer by numbers, but by quality. One of

the reasons the church does not succeed better in these days is that it has more intelligence than faith. The church must be trained through the heart, rather than through the intellect. A church may be clever but not inspired. The burning need of this hour is faith, and a church is nothing if it is not inspired. I will not listen to any toothless old church that does nothing but mumble a literal creed. The church must lay her claims upon the world's attention by her inspiration, by her power to touch the heart's disease, and reach life's sharpest pain, and the soul's bitterest accusation. We must not secrete ourselves in a corner, huddled together like sheep, afraid of a rolling thunder-storm, but let us go out everywhere, looking, testing and offering the gospel—let us take it into every society and publish it in every land, and then the church shall be as fair as the sun, clear as the moon, and as terrible as an army with banners. There will come a time when the world will curse the pulpit that does not give it the bread of life, and I believe the preacher has a right to expect results from his preaching, for he has spent his days in study, and his nights in prayer, and God has pledged himself to bless with results such a life, and we need to understand that the preacher is not called to be an expositor of science and art; he is to be an expositor of the ways of God to men. The preaching of today very largely consists in declaring that love is the crowning grace, that there are those who are constantly proclaiming that sweet doctrine, but have but little to say about faith and hope. Their cry is: Love abideth forever, and he who has love has God, for God is Love, which is all true, but it is incomplete. You can not have the resurrection without the death, and you cannot have love without faith. Love is not unregulated emotion. Love, if it must abide forever, must have faith for one wing and hope for the other. Love is the blossom, faith is the root. We are now living in an age when the world is clamoring for what they are pleased to call practical preachers. They want sermons that relate to conduct. With them everything stands or falls by behavior. When we come to understand things more clearly we shall see that conduct is translated belief, and when it is because his heart has been touched by a man's conduct is just what it ought to be, the Spirit of God and by belief in the truth, and surrender to the Christ, he has received imparted life. We do not want any man to stand in the Christian pulpit and tell us what he doubts about; we want him to tell us what he believes, and what he wants us to believe, and what he lives upon, and from what fount he draws his immortality.

A Christian should be an unanswerable argument for the Bible, a rebuke to every one living in hypocrisy, an invitation to everyone living in sin. He lives in right relations to his God, and reminds the world of Jesus.—Dr. Wilbur Chapman.

Brother W. Bosdell speaks some plain words to the good sister who has been, as we feel, doing all the damage she can to the cause of the Lord whom she loves, under a false notion of things generally. But it appears that the main point in his article is aimed at the editor, but that is all right. It is clear that the sister's article has aroused the Bishop from his slumbers which all will admit was a good deed. Our columns have been wide open all these recent months longing for the words which Brother Bosdell can speak when he is aroused. Let the good work go on!

Death of Mrs. M. M. Welch.

Our Home Board office has been greatly saddened by the death of Mrs. Welch, Office Secretary of the Home Mission Board. The brotherhood throughout the South have learned to love her good, faithful, and efficient co-laborer, M. M. Welch and for that reason I now will lend him their sympathy and prayers in this great bereavement.

Mrs. Welch was a daughter of the lamented and much-loved Dr. Henry McDonald and was a woman of quiet, unpretentious life and of true, noble Christian womanhood. Her father and her mother preceded her to the better land.

A brief funeral service was conducted at the family residence in Atlanta, by the President of the Home Board, Dr. J. F. Purser, assisted by the Corresponding Secretary, B. D. Gray, after which the loved one was laid away in the beautiful West View Cemetery, Atlanta, to await the Resurrection call of her Lord, whom she served with sincere and beautiful fidelity.

In view of his great bereavement and his physical condition, Brother Welch must be relieved for a few days at least of some of his office burdens. I beg that the brethren will remember this if our office work for a while is not so promptly dispatched.

B. D. Gray, Corresponding Sec'y.

Coldwater Association.

Through the Record I desire to lovingly remind the pastors and members of churches in this association that this is the quarter for our offerings to Foreign Missions. Our missionaries are toiling away on their fields on the other side of the world and our secretaries have been forced to borrow money for their support. We must now come to their relief with liberal offerings. Brethren, let us all do larger things this year than ever before. Most of our churches made an advance last year but we can do even better this year. I appeal to the pastors, first of all, as God-appointed leaders, to get on their feet and lead their churches to give something really worth while; every member something for foreign missions, during the next two months. In churches having no pastor, the deacons, Sunday School Superintendent or some member who loves the Lord's cause must take the lead and gather the offerings and forward at once to Secretary A. V. Rowe, Winona, Miss. If in doubt about how much your church ought to give, consult the apportionment list in connection with the "Statistical Table" in the 1910 minutes of the Coldwater Association. Try to give that amount and more if you can. Only six churches in our Association failed to report any offerings to foreign missions last year. Are they anti-missionary, or just merely "omissionary"? Will not some member of each of these churches see to it that such a failure is not again reported? Brethren, some of us are really poor and are not able to give like rich people, but we can give something, according to our means, and that is the true measure of responsibility in our giving. And, Brethren, do not hold your mission funds. Send them to Brother Rowe and help to stop that interest account. Remember, our Lord, still sits over against the treasury and observes what is put therein. De we care for His approval? Let us take hold of this matter at once, "lest we forget."

A. T. Cinnamon.

Associational Vice-President F. M. B.

Bible Institute.

Our Bible Institutes are a help to the cause of Christ in Southeast Mississippi. We had some forty or forty-five ministers in attendance this year. This is a little less than we had a year ago. This was perhaps the best of all of our Institutes, in real good that came to those in attendance.

We gave about seven hours each day to the study of Galatians, Philippians and Baptist History, and kindred themes.

Drs. Venable and Christian fit nicely in working together in Bible Institutes. We know Dr. Venable, and do not need to be told that he is one of the very finest expositors of God's Word to be found.

Dr. Christian is our Baptist historian. He has in manuscript, a History of the Baptists. He has worked on it for years. He has crossed the ocean eight times to examine libraries, gathering material, etc. It is the result of his ripest scholarship and most earnest thought.

He intends to publish a short and popular History of the Baptists first, and sometime later to follow it with his complete history. We know of no man whom we think to be better fitted to give us a history of our denomination.

He ought to give more time to lecturing on Baptist History and kindred themes, for he is an authority on those lines and gives the people something to think about in his lectures—something they ought to think about!

I. P. Trotter.

Hattiesburg, Miss., Jan. 24, '11.

The glad news now greets the ears of every lover of the Orphanage. On the 27th inst. the last note on the Orphanage debt was taken up. The Orphanage does not now owe one cent. All our good Superintendent now asks is, something with which to feed and clothe the children. He will get it.

Resolutions.

Whereas, Rev. C. H. Webb, having tendered his resignation as the pastor of the Monticello Baptist church, to accept the pastorate of the church at Teague, Texas, and, whereas, during his pastorate of one year at this place, Brother Webb has endeared himself to all sects and classes, and especially to the Baptists, as no other man who has ever come among us, therefore, be it resolved, that we, sever our relations with Brother Webb as pastor and leader of this flock, at his own request, with feelings of the most sincere regret, and we desire to assure him that our prayers will go with him to his home in the lone star state to whose people we commend him as a Christian gentleman, and a pastor worthy of their highest confidence and esteem.

Will the Angels Be Waiting?

Will the angels be waiting for me—even me? At the end of my pilgrimage here. Will the Master command them to come for my soul? Will they bring me a message of cheer?

Chorus—

I trust they will come and bear me away To Jesus, my Lord, forever to stay.

Will the end of this life be its happiest hour, And the gate of eternal delight? Will I leave in a moment earth's sinning and shame And enter the mansions so bright?

Can it be, can it be, that a sinner like me Shall be welcome in purity's house? It is wonderful, wonderful; can it be true That the Master will call me to come?

I was sinful, unworthy and helpless and was dead, And I knew not my danger and my shame. Jesus bought me and sought me and gave me new life, And caused me to trust in His name.

I have nothing to plead of myself—I am vile, For no good thing have I ever done, But the blood of my Savior will wash me as white As the snow in the light of the sun.

—Elder Odd.

LAYMEN, ATTENTION!

I want the name of the chairman of the Layman's Executive Committee in every Association in the State. These names are needed in our work and we earnestly request that the chairmen will send in their names at once.

I have a large supply of literature pertaining to the Laymen's Missionary Movement and will send it out free to any pastor or layman who wants it. You may write me at Clinton and say how much you need and it will be sent.

J. L. Johnson Jr.

Chairman State Layman's Executive Committee, Clinton, Miss.

Quick Relief From Catarrh

A Simple, Safe, Reliable Way and It Costs nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who for over thirty-six years has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds, and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

Batts' Four - Ear Prolific Corn

226% bu. per acre The World Record-Breaker 226% bu. per acre
Jerry Moore of South Carolina made 226 bushels per acre with Batts Prolific in 1910.
The Batts Exhibit took all the corn prizes N. Carolina State Fair, 1910. Book of Testimonials—free on request—will convince you that Batts Prolific will, unaided, increase your yield from 15 to 25 percent, and if you follow The Batts Method as shown in his Corn Cultivation Book (free with each order of corn) your yield will average from 100 to 200 bushels per acre. Always makes good.

Prices F. O. B. Garner, N. C.

One gallon..... \$1.80 Half bushel..... \$3.00
One peck..... 1.50 Bushel..... 5.00
SPECIAL RATES ON LARGE ORDERS.
Order NOW—Supply limited. Last year my supply was exhausted before half my orders were filled. Better send in your order right now—for either immediate or future delivery. Remit with order, by cashier's check, postal money order, or express money order. Do not send check on local bank.
Get the Standard—Buy under the guarantee. Every bag of Batts Four-ear Prolific sold by me is stamped with my registered trade mark, and backed by my personal guarantee—that means it's right up to standard.

J. F. BATTS, Garner, N. C.

\$300.00 in cash prizes to planters of my seed in 1911.

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MANY WINTER RESORTS IN

Alabama, Cuba, Florida, Georgia, New Mexico, North Carolina, South Carolina, Tennessee and Texas. Dates of sale October 15th to April 30th. Final return limit, May 31st, 1911. Liberal stopovers.

For further information apply to

S. A. STONE, Ticket Agent,

Jackson, Miss.

Phone 303.

Pitying the Laboring Man



MAN of Victoria, Australia, speaks as follows concerning laborers and the labor question: "Surely we have some message for our toiling brothers who are looking so earnestly, so pathetically for the breaking of the day. The workers think we are out of touch with them. They say we are so snug in our assurance of a golden city beyond the skies that we have no thought or passion for that city which is to come down out of heaven from God to the people. Whether that be true or not, it is time for us to beatir ourselves, to demonstrate that we are not out of touch with the masses; that in all their struggles for juster conditions, for social righteousness, for higher ideals, the Christian church is with the workers."

We wonder sometimes when this sort of thing is going to stop. The patronizing air which so many assume when they begin to talk about the day laborers is enough to fill those very laborers with disgust. In the first place, a lot of sentimental pity is being wasted over the laboring man. He asks none of this, and it does him no good when it is expressed. The laboring man is the happiest man alive. Of course, there are a few exceptions here, just as there are a good many exceptions among those who have received a self-appointed place among the gentlemen of leisure. Nature has no blessing for that which doesn't do anything. Everything is life, activity, animation. When a thing in nature no longer works we call it dead and begin to search for a spade to bury it. Nor does God have blessings for the idler. That isn't the way he dispenses what is in his hands. He has mapped out six days of every seven for work, and it is the universal human experience that, when his comrades are kept, the keeper is the happier, even though he doesn't labor the six days for the sole purpose of being obedient to the Lord.

Privilege of the Toller.

The necessity for work is wrought into the constitution of things and persons. The very fact that a man is a toiler puts him in line with one of the greatest commandments of God. In some places the conditions under which he toils ought to be improved, radically improved. And here those who have been trying to express pity need to put their attention. If safety devices can be installed where there has been danger heretofore, if sunshine can be admitted to drive out the darkness and dry up the mold, if proper ventilation can make it healthier for the toiling men and women, if improvement can be made in the moral surroundings, if children are kept out of body stunting and mind destroying factories, and a whole catalogue of other things remedied, there will be no appreciable chasm between working men and women and other mortals. But this long drawn out strain over working men, because they are working men, is out of harmony with the whole make-up of men and the purpose of the Lord. The church which lends itself to this kind of music is losing its opportunity and destroying the possibility ever of finding one.

The Poultry Yard.

If you use wet mash let the water be warm.

A corn-sheller is not an essential. The hens will do their own shelling, if you throw out the ears in short broken pieces.

Do not give eggs to an early broody hen until she is surely broody, as hens, like the weather at this season of the year, are rather changeable.

The sooner people divest themselves of the idea that they must be always dosing chickens with medicine, the sooner will they be enabled to breed a hardy race of fowls that are rous and cholera proof.

See that the nest of the early sitter is air-tight. This can be accomplished by placing a sheet of heavy paper in the bottom. Sprinkle the paper well with coal oil to discourage the lice, and then use plenty of straw.

Don't trust the feeding and the watering of the chickens entirely to the children. Keep in touch with the feeding and the condition of the houses as well. A child cannot be expected to note the first signs of trouble.

The hen has many useful things, including feathers, neck and her wings,

And white meat dark meat, wish-bone, legs, And stuffing, sidebone, gizzard, eggs.

She does the very best she's able To make us satisfied at table.

Take a few of your best layers out of the main house and keep them in a place by themselves with the best male bird you can get. The eggs from these hens will be your stock for the chicks that are to be. Get up a little higher this year.

Say, the hens will cackle thanks for those small potatoes. Just boil them and mix them with corn meal or bran. If scraps of meat or soup bones are boiled with the potatoes the biddies will like the flavor better, and there will be money in your pocket.

From February Farm Journal

The Southern Commercial Congress meets in Atlanta on March 8th-10th.

This Congress stands for the advancement of the South. Every possible effort should be made to widely advertise this meeting and to interest our people in same.



EUGENE ANDERSON, President, Georgia-Alabama Business College, Macon, Georgia, a select training school, limited to 200 students.

Mr. W. C. Livingston, Ackerman, Miss., writes: "As a former student of the Georgia-Alabama, I want to say that no young man or young woman can find in the business world a better or more influential friend than Mr. Anderson. And he is the most wonderful teacher I ever saw in a school-room. It takes the best qualities of true manhood to make a good teacher, and these Mr. Anderson has. The student who goes there with a little, mean, selfish ideas, gets on a higher plane as soon as he comes within Mr. Anderson's influence, and his growth and development on broad lines begin at once."

The college has a fund for training properly-recommended students and letting them pay their tuition after going to work.

LA GRIPPE

BAD COLDS

NEURALGIA

Quickly cured by Johnson's Chill and Fever Tonic. Drives every trace and taint of Grip, poison from the blood. 50 cents if it cures—not one penny if it fails. At all drug stores.

Good News for the Deaf.

A celebrated New York Auralist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home. He proposes to prove this fact by sending to any person having trouble with the ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite No. 480, No. 40 West Thirty-third St., New York City, and they will receive by return mail absolutely free a Trial Treatment.

A Safe Treatment and a Sound Cure for

CANCERS

Piles, Tumors, Fistula, Ulcers, Eczema, Tetter, Ringworms, Moles (without a scar) Corns, Warts. Testimonials on Application.

Dr. J. N. Tucker, Meridian, Miss. 922 38th Avenue.

YOU CAN AFFORD a New Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL." Round or Shape Notes, for \$3 for 100. Words and music, \$3 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Worth, Tex.

DEATHS.

The Death of Mrs. P. C. Ratliff.

Dear Bro. Bail:
A great sorrow has fallen upon our friend and brother, P. C. Ratliff and our family. Early on Tuesday morning, January 24th, 1911 he went to Montgomery to look after some temperance legislation in the interests of the anti-saloon league. He had been in Montgomery only a few minutes when he was called to the long distance telephone to receive the startling message that his wife had suddenly died while shopping in one of the Birmingham stores. Among her friends are some of the best women in Birmingham and they tenderly cared for the precious body while in delirium of heart he waited for a train to bring him home. What a terrible, sudden blow! In the morning his lips spoke him good cheer, and at evening they are silent in death. The same friends cared for the two children who were at school in Birmingham while the oldest daughter, called from Converse College, Spartanburg, S. C., was waiting in Atlanta by her aunt, Mrs. B. D. Gray. From Mississippi comfort came Mrs. W. T. Ratliff, W. D. Ratliff, Miss Jeanette Ratliff, mother, sister and brother of Percy Ratliff, and Mrs. J. L. Edwards, sister of his wife.

Mrs. P. C. Ratliff was formerly Miss Annie Ansley, of Shuqualak, Miss., and was married twenty-four years ago to Percy Ratliff, so well known to many in Mississippi. She was a graduate of Mary Sharp College, and the presidency of the celebrated Z. C. Graves. After marriage, she and her husband lived for several years in Yazoo City and Jackson. For about eighteen years they have lived in Birmingham, during all this time being members of the First Baptist church. They have merited and have won a great place in the esteem and the affection of the church.

The funeral services were at the church; the pall-bearers were the deacons and particular friends. Mr. A. J. Dickinson, the pastor, conducted the services and paid a beautiful and just tribute to the life and character of the deceased. Those present had been for 25 years.

Although feeling that my place was properly at the side of my good brother-in-law and the other

solicitation and took a brief part in the service.

I had stood at the altar and had officiated at her marriage yonder in Shuqualak, Miss., and had been her pastor for eight years, and from intimate knowledge of her life and work to me it was a privilege to say a word concerning her.

With innate modesty, that bordered on timidity, she was nevertheless a woman of real force of character. During the eight years that I was her pastor, she grew steadily in the divine life and since that time had constantly impressed me, on occasional visits to her home, and church, with her increasing strength and beauty of character. Hers was the ornament of a meek and a quiet spirit. With singular force she held the friends she made, and at her death was one of the best beloved members of First Baptist church and had become a great factor in the life and the work of the church.

Quietness and order and beauty adorned her work as a housewife while the sincerest and deepest devotion made her the joy of her husband's heart and the idol of her children.

The precious body was laid away in beautiful Elmwood Cemetery at Birmingham to await the Master's call when the dead in Christ shall rise.

Dear lovely one, you have heard the Master's call and it will soon come to us. We part for a while but we shall meet again in that better land.

B. D. Gray.

Atlanta, Ga.

John Walgreen.

On the 19th of November, 1910, God in His unerring judgment, called from this old earth to the mansions above prepared by our Lord for His children, our loved brother, John Walgreen. In his departure his church has lost a faithful member, his country a very splendid citizen, his wife a devoted husband, his children a loving father, his friends a true friend, and his neighbors one in the Bible sense.

We shall miss him in all of our services, but especially in the Sunday School, when he always knew the lesson, his views always coinciding with the Book of books.

—We tender our deepest sympathy to his loved ones.

"Blessed are they who die in the Lord"

Adopted in conference by the First Baptist Church of Enid on

OWENSBORO



The Quality Wagon.

The OWENSBORO WAGON combines every feature that goes for long wear and light running. Made of selected Kentucky Oak and Hickory, with more and heavier iron, built by wagon experts of 30 years experience. Compare the OWENSBORO with other wagons and you are convinced of its superiority. Ask your dealer, or write us for particulars.

Attractive Proposition to Dealers

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Elder S. T. Courtney,
Moderator.

D. W. Patterson, Clerk.

To Drive Out Malaria
And Build up the System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and iron in a tasteless form, and the most effective form. For grown people and children 50c.

Ralph Nelson Pierce.

Little Ralph Nelson Pierce, the year-and-a-half-old infant son of Mr. and Mrs. H. V. Pierce, died in Jackson, Miss., on January 21, 1911. This is the last one of only two baby children in this sorely bereaved family. I hope and pray that God may bless these young parents with grace to take this bereavement as Christians ought to take such.

C. L. Lewis,
Pastor.

A Curious Stone.

One of the most curious stones in the world is found in Finland. It is an actual barometer and actually foretells probable changes in the weather. It is called "seamakur," and turns black shortly before an approaching rain, and while it is fine weather, it is mottled with spots of white.

For a long time this curious phenomenon was a mystery, but an analysis of the stone shows it to be a fossil mixed with clay, and containing a portion of rock, salt and nitre. This fact, being known, the explanation was easy. The salt, absorbing the moisture, turned black when the conditions were favorable for rain, while the dryness of the atmosphere brought out the salt from the interior of the stone in white spots, on the surface.—Exchange.



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We positively guarantee this to be a genuine diamond and solid gold mounting. Upon receipt of ring take it to your local jeweler and if you find it is not as represented to be, will return your money immediately.

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Free to You \$1.00

Box of Lark's rheumatic remedy will be sent you free. Use it according to directions. If it cures your rheumatism send us \$1.00. If not, you owe us nothing. THE LARKS CO., DEPT. NO. 15, MILWAUKEE, WIS.



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The greatest of all beautifiers—the face cream that positively does all that is claimed for it. Cures pimples, ringworm and remove freckles, tan, sunburn, blackheads, liver blotches and other facial discolorations. Bleaches and beautifies without injury to the most delicate skin. Eliminates that "shiny" appearance and produces a clear, refined, healthy complexion.

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RHEUMATISM

A CURE GIVEN BY ONE WHO HAD IT

In the Spring of 1881 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address: Mark N. Jackson, Jr., 1000 Broadway, New York, N. Y. Mr. Jackson is responsible. Above statement true.—Pub.

Women Who Suffer

"Dr. Miles' Anti-Pain Pills are the best pain remedy on earth. Mother and I have used them for the past seven years."

MISS ORLEANA SCHENKE,
Enid, Okla.

Pain is simply nerve disturbance. Derangements in any part of the body irritate the nerves centered there.

Dr. Miles' Anti-Pain Pills stop pain and misery because they allay this irritation. Women find great relief from periodical suffering by taking Dr. Miles' Anti-Pain Pills on first indication of pain or distress.

The first package will benefit; if not, your druggist will return your money.

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Against Wind and Tide.

Samoa. A fierce hurricane, in the harbor of Apia seven warships are at anchor. Driven before the awful blast, not one of those anchors could hold. Over the bed of the ocean their huge-iron flukes were dragged at a break-neck speed, prophesying the wreck of the beautiful ships with all on board.

Of them all only one seemed at all likely to escape ruin. Desperately the captain struggles to take his ship out to the harbor of safety. The walls of the furnaces are red hot. Her boilers are almost strained to the bursting. It is a mighty battle between engine and the winds and the waves.

For a moment the grand vessel trembles in the grasp of the tempest; then the engine with one tremendous effort lifts her burden, and sweeps out into the still waters of the bay.

Saved by the power of the engine to meet danger.

Are you in the grasp of a terrible temptation? Are the anchors upon which you are depending, dragging? Does it seem that you must be carried down to death? Now all depends on the power behind your life. What is it? Are you making this fight in your own strength? Do you hope that the good name of some friend, your father or mother, perhaps, will be sufficient to help you to meet the stress?

These will everyone of them fail, for in his own strength no man ever won a battle such as Satan knows so well how to wage.

The only power that can enable you to stand up against the forces of the evil one is that of the Lord Jesus Christ.

But will that suffice?

Let no doubt ever enter your mind on this point. Have we not his word of promise that he will never leave or forsake one of his children when they are tempest tossed and tried? Oh, the Word is full of assurances that when the blasts are the most fierce, when the ship of life is wrecked and almost ready to be torn in sunder, he will stand by and hold the soul that trusts him safe in the hollow of his hand.

But is that power to uphold for us all?

Aye, to the very last man. "Whoever calleth on the name of the Lord." There is a tower of strength that shields us all. Make it yours, dear young friend, do it now.

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THERE are two ways—a quick, easy way and a long, costly way.

The first way is to go to the IHC local dealer, pick out the style and size suited to your needs—pay for it—take it home and set it to work. It will operate your cream separator, feed grinder, threshing, fanning mill, turn your grindstone, saw wood, etc.

The other way is to get along as best you can without it, and pay for it over and over again in the time and money you lose by not having it.

"Procrastination is the thief of time," and time is money. An IHC Engine saves time—saves money. It's an investment that pays big dividends, day after day, year in and year out, through its capacity for doing work at less cost than any other power.

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are made in all styles and sizes, 1 to 45-H. P., vertical and horizontal—stationary, portable, and tractor. Their efficiency, economy, and dependability have been proved by years of service. Thousands of owners consider an IHC Gasoline Engine one of the best paying investments they ever made.

If you want to know more about what an IHC Gasoline Engine will do for you, and why it is that IHC construction insures more power on less gasoline consumption than any other engine, you should call at once on the IHC local dealer, or write for a copy of the IHC Gasoline Engine catalogue.

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INTEREST

Peggy's Cabin.

"Peggy O'Seil," writes an American who lived in Ireland for seven years, "was an old woman who sold milk to us during the summer we spent in Munster. She was a tiny little body with bright blue eyes and gray hair, smoothly folded under her white cap.

"She lived in a thatched turf cabin built for her grandfather—a black little well with but one slit for light in the light. The cabin was clean enough inside, but the air was foul, and the smoke from the peat fire on the hearth filled the room almost to suffocation to lungs unaccustomed to its acrid odor.

"I left Ireland and did not return to it for more than two years. Then we noticed a great change in Peggy's Cabin. It had four windows with glass panes. Peggy came out smilingly to meet us.

"The windows, sir! Thru for us it is a great change—an improvement. Nivir a bit was it for us! I cared for I do be out of the most of the day, and me an' my grandfather and me grandfather before me were used to the dark of the house; but me mother died, and I thought his little girl home in its broken back she has God's grace. And she's to lie on her bed all the day. Then, I said, 'This black cabin is a small worry for the darlin' and I saved me money and had a windy cut in the west wall.

"The fields and sheep are let in the say. 'An thin, didn't I have the eye in the roof itself! an' the the heavens were opened to his glory be to God! So now the worry is bigger and the sight is it, and the sunshine make her heart glad."

"Even the most thoughtful reader may find something from Peggy's enlarged and somewhat pathetic experience. Your life is narrow, perhaps you find it uninteresting and monotonous. Complaint and discontent will not enlarge its opportunities or remedy its defects. There must be other means for that. Put windows in the walls.

You are, let us say, a farmer's daughter, tired of housework, of dish washing and cooking day after day. Get a simple book on botany, study the flowers and the

trees around the house. A window in your life will suddenly open and countless wonders will appear. Or study geology, or take up the history of some one country, or go out and make one or more good friends or begin some charitable work in the neighborhood.

Do not shut yourself in with yourself, breathing your own breath over and over. Open the windows in your life; and above all, open that one which looks upward, and through which the heavens appear with all the glory and their help.—Ed.

A Lifelong Friend.

Most every one has some friend in particular, some one that gives them comfort in time of trouble, and on whom they can rely implicitly. Friends vary; that is, friends are not always necessarily human beings, but is anything that is comforting in our dark hours. There are friends in the shape of people, cats, dogs, birds and what not, but the best friend in the world, the friend that can be relied upon regardless of circumstances or conditions, is "Gray's Ointment". It cures your boils, carbuncles, bruises, cuts, burns, old sores, rheumatism, felons; prevents blood poisoning and relieves you of untold suffering. It is a friend that you should have with you always. Get a box from your druggist for 25c, or write us for free sample to test its friendship, addressing Dr. W. F. Gray & Co., 800 Gray Building, Nashville, Tenn.

The Hard Row.

Some boys there be who quite forget,

Whatever task pursuing

That to succeed,

They always need

To like the work they are doing.

It is always best to keep in mind
This truth, well worth the knowing.

That any row

Is hard to hoe

If we dislike the hoeing.

—Eugene C. Dolson.

They Thought Quickly.

In St. Louis a machinist got a steel splinter in his eye. A doctor was at hand but without his instruments. He seized a magnetized ten-cent tack hammer, applied it to the eye and then drew out the splinter. In a potato field among the White Mountains a baby ate Paris green from an open can. A young woman doctor, a "summer boarder," ordered some plastering to be knocked from the ceiling of the house, and made a solution of it, and gave it as an antidote, and saved the life of the child.



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Plants ready now and through April. Plants for fall and winter heading ready Aug. 15 to Oct. 1. Prices: 500 for \$1.00 (smallest order shipped); 1,000 to 4,000 at \$1.50 per thousand; 5,000 to 9,000 at \$1.25; 10,000 and over at \$1.00 per thousand. Special prices on larger lots upon application. Cash with each order, please.

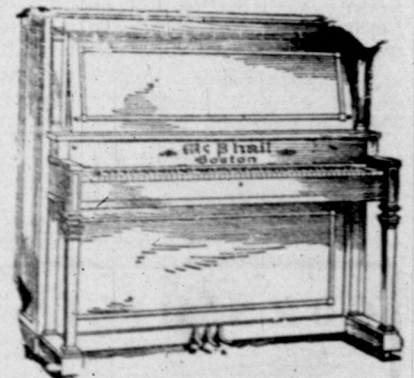
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Hung by a Leaf.

I was passing by a large stationery store, and saw in the window something that arrested my attention at once. It was a ledger, an enormous ledger, suspended by a single leaf. Three eyelets had been fastened in the leaf near the edge, three wires passed through the eyelets, and from those three wires the entire volume hung, its great leather covers and its hundreds of large, thick pages falling down on either side.

It was a splendid test, not only of the stoutness of the paper, but of the bookbinder's art. There it hung for days, yet the leaf did not start nor tear.

As often as I saw that silent parable, I thought to myself, "Now, how would you like to have that test applied to yourself? How would you like to have any leaf of your life taken at random, and your whole life hung up by it in the world's show window? Are there not some leaves, and many leaves that would not stand the strain? Aren't there some leaves—many leaves—that are too weak, not sound in fiber, loose in the stitching. Wouldn't you very much rather lie in the show windows all shut up in the covers? Ah, can you stand the test of the single leaf?"—Selected.



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